

MINI

OF ALABAMA BAPTIST HISTORICAL SOCIETY

THIRTY-FOURTH ANNIVERSARY

OF THE

CAHABA BAPTIST ASSOCIATION,

HELD WITH THE

Fellowship Church, Brush Creek,

PERRY COUNTY, ALABAMA,

FROM THE 18TH TO THE 20TH OCTOBER,

1851.

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TUSCALOOSA:

PRINTED BY M. D. J. SLADE.

1851.

THE UNIVERSITY OF CHICAGO

## MINUTES.

SATURDAY, OCTOBER 18, 1851.

The delegates from the Churches, visiting ministers, and a large number of brethren, met with the Fellowship Church, Brush Creek, Perry county, Alabama, according to appointment; it being the thirty-fourth anniversary of the Cahaba Association. The introductory discourse was delivered by Elder Russell Holman, from the 63d Psalm and 1st verse. Prayer by Elder Platt Stout.

After a recess of a few minutes, the delegates assembled in the meeting-house. Elder A. G. McCraw, the former Moderator, not being present, Elder J. H. De Votie was appointed Moderator *pro tem*. The Association was opened with prayer by Elder J. H. De Votie.

1. Proceeded to read the letters of correspondence from the Churches, and enrolled the names of the delegates. Letters and documents were referred to Committee on Documents.

2. The delegates then proceeded to ballot for a Moderator and Clerk, which resulted in the election of Elder J. H. DE VOTIE Moderator, and Bro. WM. S. MIREE Clerk.

3. Called for correspondence from sister Associations; extended the hand of fellowship and cordially invited them to seats with us. Rev. Platt Stout, agent of the S. B. Publication Society being present, was cordially invited to a seat with us, and to take part in our deliberations.

4. Opened the door for the reception of Churches. There was no application.

5. Upon motion, the following committees were appointed, viz:

*Committee to arrange Religious Services on Sabbath*—The Pastor, Elder John S. Ford, Breth. Luke Smith, Elias E. Trammel, Jesse Holifield, Thos. Kirb, Deacons of Fellowship Church, Brush Creek, and Breth. William N. Wyatt, George Hopper, George W. Blaky and J. R. Hendon.

*On the Order of Business*—Elder John Dennis, C. J. Crews, Bro. Willis Nunelly, with the Moderator and Clerk.

*On Education*—C. C. Huckabee, R. Holman, S. S. Lattimore.

*On Indian Missions*—John B. Hendon, Wm. N. Wyatt.

*On Finance*—Willis Pleasants, Wm. Muckle, Wm. Walker.

*On Domestic Missions*—Elder Russell Holman, Washington Crenshaw, E. E. Trammel.

*On Foreign Missions*—Elder T. F. Curtis, Jacob Kinard.

*On Sabbath Schools*—Elder John Dennis, C. J. Crews.

*On Temperance*—Elder John S. Ford, Elder Henry J. Griffin, Stephen Pleasants.

*On Southern Baptist Publication Society*—C. C. Huckabee, Absalom Ford, Thomas Turnbo.

*On Documents*—B. F. Bolling, C. C. Smith, Geo. W. Blaky.

*On the Bible Cause*—Willis Nunelly, Elder John Dennis, Wm. B. Lawson.

6. The committee to arrange preaching on Sabbath made the following report, viz: Elder T. F. Curtis to preach the Missionary Sermon at 10 o'clock, A. M.; Elder J. H. De Votie, alternate. Half hour recess. Elder John Dennis to preach sermon preparatory to the administration of the Lord's Supper, and Elders Platt Stout and Russell Holman to officiate at the table.

On motion, it was unanimously agreed to comply with the request of the members of Fellowship Church, Brush Creek, to commune with them on Sabbath.

Adjourned until Monday morning, 9 o'clock, A. M. Prayer by Elder John Dennis.

### SABBATH, OCTOBER 19, 1851.

Pursuant to arrangement, Elder T. F. Curtis preached on the subject of Missions to a large and attentive audience, which was responded to by the audience by casting into the treasury of the Lord as freely as could be expected. After half hour's recess, Elder John Dennis delivered an appropriate address preparatory to the celebration of the Lord's Supper, quite to the satisfaction of the audience; after which, the sacrament of the supper was administered to two or three hundred communicants by Elders Platt Stout and Russell Holman. The day was in truth profitably and pleasantly spent, and no doubt that its privileges and benefits will be felt and remembered in the great day of eternity.

### MONDAY, OCTOBER 20, 1851.

Met pursuant to adjournment. Prayer by Elder Platt Stout.

1. Called for the report of Committee on arrangement of business. Read, received and adopted, and committee discharged.

2. The general order of business was suspended to receive correspondence and messenger from the Tuscaloosa Association. The business was further suspended for the purpose of receiving the report of the Committee on Sabbath Schools. Read, received, and ordered to be printed, and committee discharged. (See Appendix, A.) After which, Bro. B. F. Ferrel was excused.

3. Then proceeded to call the names of delegates and mark absentees, in their several districts.

# FIRST DISTRICT.

<i>Counties.</i>	<i>Churches.</i>	<i>Delegates.</i>
Bibb, .....	Bethel, .....	Benjamin Little, John E. Mason, Alfred R. Waits.
do	Mt. Gilead, .....	Joseph A. Blaky, Thomas L. Stewart.
do	Mt. Zion, .....	H. P. GRIFFIN, Alexander K. Calhoun, John Sneed.
Perry, .....	Hepsaba, .....	James Crawford, J. C. Veedle.
do	Pisgah, .....	JABEZ BRASSEL, George W. Blaky, C. A. Cosby, Robert O. Harris, Wm S. Mirce.
do	Pilgrim's Rest, .....	Jas McCullough, Wm M. McCullough, Abs'm Ford.
do	Friendship, .....	
Bibb, .....	Calaba Valley, B C	

# SECOND DISTRICT.

Perry, .....	Concord, .....	JOHN SANSING, B F. Boling, Geo. W. Watters, Wm. Muckle, S. P. Harrison.
do	Oakmulgy, .....	George Hopper, Solomon Smith, C. C. Smith.
do	Providence, .....	John W. Crenshaw, Tho's Turnbo, Jas. F. Howell.
do	Shiloh, .....	Thomas Heard.
do	Fellowship, .....	Daniel Perry.
Dallas, .....	Selma, .....	L. H. Goodwin.
do	Salem, .....	
Perry, .....	Mt. Eden, .....	Jacob Kinard, Zachariah Melton, George R. Smith.
Dallas, .....	Liberty, .....	JOHN DENNIS, Willis Nunnely.
Perry, .....	Pine Flat, .....	

# THIRD DISTRICT.

Perry, .....	Fellowship B. C., .....	Elias E. Trammel, Luke Smith, Tho. Curb, John H. Smith, Jesse Holifield, J. F. Shaffer, G. G. Monts
do	Hopewell, .....	S. B. Pleasants, Joseph Evans, James Chapman, Wm Chapman, David Lee, Darling Holly.
do	Siloam, .....	J. H. DEVOTIE, RUSSEL HOLMAN, Wm N. Wyatt, Tho. Montague, Willis W. Pleasant, Elam Parish, Wm B. Lawson, Enoch Fagan, Benjamin L. Jones.
do	Union, .....	C. J. CASE, Samuel Richardson, G. H. Kerse.
do	Mt. Pleasant, .....	JOHN S. FORD, Thomas Nelms, David Kinard.
do	Sardis, .....	Carter Tubbs, Floyd McCormack, Wm Sanders.
Greene, ....	Antioch, .....	B. P. Hill, S. S. Lattimer, E. Ward.
Mobile, ...	St. Francis st. C.,	
do	African Bap. Ch'h	

# FOURTH DISTRICT.

Greene, ....	Salem, .....	C. F. STURGIS, Wm Walker, Jas. Brantly, A. J. Seal,
Tuscaloosa, ..	Mt. Pleasant, .....	S. Lawson, W. A. Bishop.
Greene, ....	Bethsaida, .....	W. P. Hutchins.
do	Bethel, .....	B. P. Ferrell, J. S. Miller.
do	Mt. Hebron, .....	Wm Eddins, R. Y. Wood, James L. Wilson.
Perry, .....	New Hope, .....	Joseph Hobson, James M. Lawless, E. W. Davis.
Greene, ....	Newbern, .....	C. C. Huckabee, John R. Hendon.

☞ The names of Elders are in SMALL CAPITALS.

4. Returned correspondence, as will be seen by the table of correspondence.

5. Upon motion the general order of business was suspended for the purpose of appointing a Special Committee on Systematic Benevolence. Whereupon Elders C. F. Sturgis, Russel Holman J. S. Ford were appointed said committee.



6. Called for the report on Foreign Missions. Read and adopted. (Appendix, B.)

7. Called for the report on Letters and Documents. Read and adopted. (Appendix, C.)

8. Called for the report on the Bible Cause. Read and laid on the table.

9. Called for the report on Temperance. Read and adopted. (Appendix, D.)

10. Called for the report on Education. Read and adopted. (Appendix, E.)

11. Upon motion, the general order of business was suspended for the purpose of taking up the report on the Bible Cause. It was adopted and ordered to be printed. (Appendix, F.) Collections were made in aid of this cause, the result of which will be seen by reference to report of Finance Committee.

12. Called for the report on Domestic Missions. Read and adopted. (Appendix, G.)

13. Upon motion, 1 o'clock, P. M. was appointed for special prayer and supplication to the Lord of the harvest to send more laborers into the harvest.

14. Then adjourned until 1 o'clock, P. M.

15. Met pursuant to adjournment, and spent one hour in special prayer by Elders Russell Holman, John Dennis and J. H. De Votie; after which, a collection was taken up for Brethren A. J. Seale and Isaac Wilkes, beneficiaries of Howard College, amounting to \$114, and Bro. Wm. N. Wyatt one month's board each. Elder C. F. Sturgis invoked the blessing of Heaven upon the contribution.

16. Called for the report on Southern Baptist Publication Society. Read and adopted. (Appendix, H.)

17. Upon motion, Bro. S. B. Pleasants was excused.

18. Called for the report on Indian Missions. Read and adopted. (Appendix, I.)

19. Called for the report of Special Committee on Systematic Benevolence. Read and adopted. (Appendix, K.)

20. Called for report on Finance. Read, amended and adopted. (Appendix, L.)

21. Called for Treasurer's report. Read and adopted, under head of finance report. (Appendix, L.)

22. Upon motion, the general order of business was suspended with the object of taking up collections for the purpose of constituting Elder John Dennis a Life Director of the Southern Baptist Publication Society, which was responded to by the delegates and congregation, as will be seen by reference to Finance Committee's report.

Bro. Wm. B. Lawson was excused.

23. *Resolved*, That the next session of this Association be held with Concord Church, Perry county, commencing Saturday before the third Lord's Day in October, 1852.

24. Brethren C. C. Huckabee, John R. Hendon and Luke Smith, were appointed a committee to nominate the preachers of the next anniversary and missionary sermons.

25. The Committee on Nominations reported Elder John Dennis to preach the Introductory Sermon; Elder Russell Holman alternate. Elder C. F. Sturgis to preach the Missionary Sermon; Elder J. H. De Votie alternate.

26. Bro. Wm. N. Wyatt was unanimously appointed Treasurer for the ensuing associational year.

27. Then proceeded to appoint delegates to the Alabama Baptist State Convention, and Bible Society: Elders John S. Ford, C. F. Sturgis, Henry P. Griffin, Brethren David Hogue, C. C. Huckabee, John R. Hendon, were appointed.

28. Then proceeded to appoint delegates to the Indian Mission Association, to convene at Marion, Perry county, Alabama: Elders John Dennis, John Sansing, C. F. Sturgis, C. J. Case, Jabez Brassel, and Brethren George Hopper, B. P. Hill, B. F. Bolling, Jacob Kinard, George W. Blaky, S. S. Lattimer, James Crawford, J. R. Hendon, E. E. Trammel, John H. Smith, Wm. W. Eddins, C. C. Huckabee.

29. Ordered the Treasurer to appropriate fifty-one dollars for printing the Minutes of this Association, together with Abstract attached, and that the Clerk be paid twenty dollars for superintending the printing of the same.

Then called for resolutions and miscellaneous business.

30. *Resolved*, That the Southwestern Baptist, the denominational organ of our State, is recommended to the patronage of this Association as a paper worthy the position it occupies, and should receive a more liberal support.

31. Whereas, the prize essays on the Duties of Masters to their Servants, by Messrs. Sturgis, McTyre and Holmes, approved by the Alabama Baptist State Convention, has been published by the Southern Baptist Publication Society:

*Resolved*, That this Association recommend said work to our Churches, and to all who sustain the relation of master.

32. *Resolved*, That the amount sent up for the Bible cause be paid over to the Alabama Baptist Bible Society.

33. *Resolved*, That the amounts sent up for Foreign, Domestic, and Indian Missions, be paid over to the Alabama Baptist State Convention.

34. *Resolved*, That the amount of associational fund not otherwise appropriated, be paid over to the Alabama Baptist State

Convention, to be equally divided between Foreign, Domestic, and Indian Missions.

35. *Resolved*, That the funds collected for the Southern Baptist Publication Society be paid over to Rev. Platt Stout, the Agent of said Society.

36. *Resolved*, That any member of this Association presenting a copy of these Minutes to an Association in correspondence with us, shall be an authorized corresponding member of this body.

37. *Resolved*, That Elder J. H. De Votie, Moderator of this Association, is hereby appointed to write a letter of correspondence to the Alabama Baptist State Convention, setting forth all amounts paid during the past associational year to the different objects patronised by this Association; and letters to the different Associations in correspondence with us, as herein published.

38. *Resolved*, That Elders J. H. De Votie, Russell Holman, and Bro. Wm. N. Wyatt, are hereby appointed a committee to examine the proceedings of this Association, preparatory to printing, and assist, as far as practicable, in their early issuance.

39. *Resolved*, That notice be given in the Southwestern Baptist where the Minutes may be had; that each Church within our bounds apply for itself; and that the Abstract be attached to the Minutes.

40. *Resolved*, That we thank Almighty God for having given us brethren and friends within the bounds of Fellowship Church, Brush Creek, Perry county, who have so generously and kindly entertained this Association.

The Association having disposed of all the business before it, a hymn was sung, prayer was offered by Elder John Dennis, the parting hand was given, with joyful hope that if we should not meet again in such heavenly places in this world, we would meet in that world of peace, where we shall part no more. Adjourned.

J. H. DE VOTIE, *Moderator*.

WILLIAM S. MIREE, *Clerk*.

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*List of yearly contributors to Brethren A. J. SEAL and ISAAC WILKES, Beneficiaries of Howard College, until their education be completed, to be sent up quarterly to the Association:*

Breth. B. P. Hill, \$1; S. S. Latimer, \$5; C. C. Huckabee, \$5; Willis Pleasant, \$5; John Sanders, \$5; G. H. Kerse, \$2; Rev. J. H. De Votie, \$5.



Churches.	Counties.	Ministers in Pastoral supply.	Baptised,	Received by Letter.	Dismiss'd by Letter.	Excom'd.	Restored,	Deceased,	Total,	Fund for Minutes.	Associational F.	Cause.	Bible Miss. F.	Indian Fund,	Dom. Miss	Foreign Miss. F'd	Af. Miss.	Missy F. for Conv.	Beneficiaries Howard College,	Total amount.
Bethel.....	Bibb,	C. J. Crews,	4	.....	1	2	.....	2	51	1 00	1 00	.....	3 05	7 00	.....	.....	.....	.....	.....	2 00
Mt. Gilead.....	Bibb,	H. P. Griffin,	3	.....	2	.....	.....	.....	50	1 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	2 05
Mt. Zion.....	Bibb,	H. P. Griffin,	.....	.....	2	.....	.....	.....	34	1 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	9 00
Hopewell.....	Perry,	Wm Cochran,	.....	3	3	.....	1	1	31	1 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	9 00
Pisgah.....	Perry,	John S. Ford,	1	4	19	2	.....	4	154	2 50	2 50	.....	18 30	2 77	.....	6 77	.....	.....	.....	27 85
Pilgrim's Rest.....	Perry,	C. J. Crews,	7	6	6	.....	.....	.....	90	1 50	1 50	.....	.....	.....	.....	.....	.....	.....	.....	3 00
Friendship.....	Perry,	John Samsing,	1	.....	.....	.....	.....	.....	32	1 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	1 50
Concord.....	Perry,	W. Wilkes,	.....	1	7	.....	1	2	153	2 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	3 00
Oakmanley.....	Perry,	A. G. McCraw,	.....	4	16	.....	.....	4	219	3 00	3 00	.....	.....	.....	.....	.....	.....	.....	.....	3 00
Providence.....	Perry,	W. Wilkes,	36	3	3	1	.....	1	198	2 00	2 00	3 00	.....	.....	11 65	.....	.....	.....	.....	15 65
Shiloh.....	Perry,	D. Lloyd,	.....	2	16	5	.....	1	135	2 00	2 00	.....	.....	.....	.....	.....	.....	.....	.....	3 00
Fellowship.....	Perry,	John Samsing,	.....	2	6	2	1	4	77	1 50	1 50	.....	.....	.....	.....	.....	.....	.....	.....	3 00
Seima.....	Dallas,	A. G. McCraw,	20	20	4	3	1	7	189	3 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	3 00
Mt. Eden.....	Perry,	Freeman,	.....	1	.....	1	.....	.....	47	1 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	2 00
Liberty.....	Dallas,	John Dennis,	7	9	4	1	.....	.....	133	1 50	1 00	.....	6 50	15 50	9 00	.....	.....	.....	.....	33 50
Fellowship, B. C.....	Perry,	John S. Ford,	2	2	7	2	.....	2	203	3 00	1 00	.....	19 50	11 00	11 00	.....	.....	.....	.....	38 50
Hopewell.....	Perry,	John S. Ford,	11	17	25	5	.....	11	153	2 50	8 00	.....	.....	27 00	27 00	.....	.....	.....	.....	56 50
Shoam.....	Perry,	J. H. De Votie,	.....	1	3	5	.....	.....	76	2 00	1 00	.....	.....	21 75	19 75	.....	.....	.....	.....	44 50
Mt. Pleasant.....	Perry,	John S. Ford,	25	5	8	5	2	3	96	3 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	4 00
Sards.....	Perry,	James Tubb,	1	.....	5	1	.....	.....	64	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	2 00
Antioch.....	Greene,	Freeman,	.....	1	.....	1	.....	4	57	1 00	1 00	.....	.....	.....	.....	.....	.....	.....	.....	2 00
Union.....	Greene,	No supply,	.....	.....	.....	.....	.....	.....	365	2 00	2 25	.....	.....	.....	.....	.....	.....	.....	.....	4 25
Salem.....	Tusca C. F. Sturgis,	.....	2	11	1	2	1	.....	64	1 50	1 50	1 00	70	1 45	.....	70	.....	.....	.....	10 20
Behnsaid.....	Greene,	J. P. Thompson,	.....	.....	.....	.....	.....	.....	55	1 50	1 00	.....	.....	.....	.....	.....	.....	.....	.....	2 50
Mt. Hebron.....	Greene,	J. E. Summers,	.....	.....	.....	1	.....	1	35	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 00
New Hope.....	Perry,	J. E. Summers,	2	6	10	2	.....	2	56	1 50	1 50	.....	.....	.....	.....	.....	.....	.....	.....	1 50
Bethel.....	Greene,	M. B. Clement,	14	8	10	1	.....	1	100	2 00	2 00	.....	.....	3 00	.....	1 50	.....	.....	.....	7 50
Newbern.....	Greene,	Thomas Chilton,	136	100	163	45	6	55	3716	50 50	40 25	1 65	41 05	101 12	75 72	.....	76 1 00	.....	.....	4 00

Nore.--Since our last Association, bros. Jabez Brassell and James S. Abbott have been ordained to the ministry--bro. Brassell by Pisgah church, bro. Abbott by Hopewell church. Brother James W. McCullough has been licensed by Pilgrim's Rest church. A copy of the constitution could not be procured by the clerk.

NOTE.—Since our last Association, bros. Jabez Brassell and James S. Abbott have been ordained to the ministry—bro. Brassell by Pisgah church, bro. Abbott by Hopewell church. Brother James W. McCullough has been licensed by Pilgrim's Rest church. A copy of the constitution could not be procured by the clerk.

## APPENDIX.

[A]

### Report on Sabbath Schools.

Your committee have examined the correspondence of the churches composing the Cahaba Association, and regret to find that a majority of the churches take so little interest in so laudable an enterprise. Yet we rejoice to find that there are some that stand as beacon lights to cultivate and train the mind for future usefulness.

We lay before your body the gratifying intelligence of the deep interest manifested by the following churches. Selma church has within the last year established a sabbath school, which is in a flourishing and prosperous condition. Siloam church at Marion, has a sabbath school numbering about 175 pupils, 20 teachers, and a library containing between 3 and 400 volumes. In the village of Newbern there is a Union sabbath school in quite a healthy and flourishing condition, the prospects of which are truly cheering and encouraging; it contains a library worth about \$200. New Hope has an interesting school of about 50 scholars. Bethel church has, during the last year, established a small school, and purchased a small library; it has one superintendant and 3 teachers. Antioch has within its vicinity a very interesting sabbath school, conducted by B. P. Hill and others. Furthermore, your committee would recommend to the serious consideration of every church that has not acted upon this important matter, the great necessity of establishing sabbath schools in every church. All of which is submitted.

B. P. FERRELL, Chairman.

[B]

### Report on Foreign Missions.

Within a few months, a devoted sister in the Lord, the member of a church which a few years ago belonged to this Association, has gone out as a missionary to China; the first Baptist born in this State, who has thus consecrated herself to the Foreign Missionary work. Several of her friends and connexions belong to churches connected with this Association.

We have every reason to believe she has been called of God to go. Of deep piety and good judgment, she had the counsels and prayers of the most experienced and excellent in this course, and it had been the desire and purposes of her heart for years.

This brings the cause of Missions nearer to our doors than it has ever come before. If she has been right in going, are none of our brethren and sisters in the Lord besides called to go? The Apostle Paul did not wait until all the Jews were converted before he turned to the Gentiles. Had he, we should not have received the Gospel to this day.

What is the duty of those who stay at home? Surely the example of a christian sister, brought up in the quiet of her happy home, and giving up all these comforts, and the hope of ever again beholding her native land and these dearest to her, for Christ's sake, ought to arouse the spirit of self-sacrifice in all of us. "How much thou owest unto my Lord," is a question which ought to come home to us with increasing force. That we all owe something, even in a pecuniary sense, few will question—but *how much* of our property ought to be devoted to the cause of Christ, is a question that few find it easy to decide. The Apostle Paul saith he that soweth bountifully shall reap also bountifully. But here again the enquiry recurs, what is it to be "bountiful" in this matter.

Many persons, even of large property, think the gift of 25 cents occasionally, or a dollar once a year, doing bountifully in this matter. They lay by or increase their property in some way to the amount of thousands every year, but never devote large sums, sums that they feel, to the cause of Christ. The pious Jew gave a tenth of all he possessed, besides free-will offerings and first fruits. The heathens and even Roman Catholics give to this day, immense sums to support false religions. If the Christian religion is true, if it is designed for universal extension and conquest—if God effects all great ends through suitable means, there can be no doubt that all who hold a pure Christian faith, must devote a much larger proportion of their means to its extension. Few are conscientious with themselves in this matter of giving, or if they are, they usually give rather in proportion to what they expend for gratification, than what they lay by or earn. In this way it happens that many who commenced life with an income not much exceeding their expenses gave fairly and even liberally in proportion to their income as it then was. But by degrees property has accumulated round these persons, yielding them an increase yearly more than equal to all they possessed in the world at first. But yet they continue to give to religious purposes only as they did then. This is as if one feature of the countenance or one limb should remain as small as in childhood, while all the rest continued to grow. We need a larger and more munificent liberality, giving hundreds instead of tens “according as the Lord hath prospered every man.” We conclude with the following resolution:

That we will endeavor to raise within the bounds of the Association sufficient funds to support one female missionary.

## [C]

## Report on Documents.

The committee find nothing specially claiming their attention. We notice however, the ordination of brother Jabez Brassel to the Gospel ministry by the Pisgah church, the ordination of brother James S. Abbott, by the Hopewell church, and the licensing of brother James McCullough by the church at Pilgrim's Rest, since the last Association. We also find much complaint as regards the early printing and distribution of the Minutes, and would respectfully recommend to your body the adoption of some method whereby this difficulty may be removed. We also notice two petitions for the next Association, viz: Shiloh and Concord.

All of which is respectfully submitted, BENJ. F. BOLLING, Ch'man.

## [D]

## Report on Temperance.

Temperance, upon the whole, we think, must be on the advance. Yet it is quite apparent to all, no doubt, that it has its ebbs and flowings. It is like the ship on a boisterous sea; for a time she rides over every wave—then again one breaks over her deck, causing considerable damage, and threatening destruction. This fluctuation, however, in this great and good cause, may be accounted for. A tree deeply rooted in the earth, by descending and numerous outspreading roots, is not easily or soon taken up: so in the Temperance reform;—it is a tedious and difficult work. The tree of intemperance has had a rapid growth in our favored land for many years, spreading its branches high and wide—taking deep root in every department of society. It has received support and nourishment from every grade in society. It has found soil to grow in among the poor and the rich, the ignorant and the wise, the religious and the irreligious. Its roots have gone down deep into the affections and prejudices of men. It is a tree thus fixed and grounded that the temperance reform has commenced and proposes to uproot. Much towards this arduous work has al-

ready been accomplished. The tree has been loosened all round, yet the main root has not been severed. This lies far back, deeply seated in what is called by some the moderate; and by others the innocent and proper use of the intoxicating draught.

Temperance Societies and the late organization of the Sons of Temperance have acted well, and accomplished much as instrumentalities in the work of demolishing this Upas tree. Indeed, the Sons have been cherished and looked to as the great lever power by which this mighty *evil tree* would be uprooted. For a time the friends of temperance were cheered with flattering prospects of success. But these hopes have receded. Yet not for a moment should the friends of temperance think of a defeat. Though we may for a time seem to pause, and the tree of intemperance settle back, let us not fail to consider what is to do, and where our work lies. The main and centre root of this evil tree has not yet been reached. What has been done is by no means to be regarded as without effect, but as clearing the way to the vital point. It must be borne in mind that the work to be performed, the last root of extraction, lies not only with moderate drinkers, but with the exquisitely temperate, who *drink a little only once in a while*; and in prosecuting the work of extermination here we shall be met with the charge of treading on sacred ground—that this is soil to which this tree has an unquestionable right. And it will be asserted and argued that the tree of intemperance cannot possibly grow nor live in this character of soil. This is a mistake. It is as false as the assertion and argument of the serpent in the garden of Eden. For by how much it is true, that from the heart of man proceedeth all manner of evil, by so much it is true, from this source flows the evil of drunkenness. We should now pity the poor unfortunate drunkard, and blame the mischievous dram-drinker. The time has been when this sin was winked at, but that sin is passing away. While it is admitted by all that drunkenness is a gross sin and a deplorable evil, it must also appear clear to every one, that this evil cannot be arrested until men universally cease to drink. Then we argue that all men are morally bound to abstain from the use of ardent spirits as a beverage. It is a duty each owes to himself and to suffering humanity. But how is universal total abstinence to be brought about. This we think an important enquiry, claiming the attention of this body. Your committee are of opinion that other instrumentalities than those now relied upon will have to be called into requisition, measures more simple and general in their operation, and easy of application. Temperance organizations up to this time have been excellent means of operation. They have acted like the leaven hid in three measures of meal—they have extended a happy influence far beyond their membership. The public mind at this time no doubt balances freely on the side of temperance against the moderate use of all intoxicating drinks. This vantage ground and stepping stone to certain success in this noble enterprise, ought to be wisely and energetically occupied. The public feeling and sentiment of the entire people with regard to this subject ought to be fully and warmly called forth in every section of the country. Resolved therefore,

1. That this Association recommend large public meetings of the masses for this specific object.
2. That there be at least one of those meetings held in each district of this Association at some suitable time during the present Associational year.
3. That these meetings be known not as the meeting of any temperance organization, or denomination of christians, but as the people's temperance meetings.
4. That at these meetings there be public harangues on the subject of temperance; and that men and women be called upon to give a warm and hearty expression of approbation to this cause.

All which is respectfully submitted.

## [E]

### Report on Education.

Your committee regret the Association failed to receive the Report of the committee appointed at the last session of this body. The subject claims more attention than can be bestowed at the leisure moments during the business of the Association.

The spirit of improvement in the cause of Education is a cause of gratitude and encouragement. Its importance is more duly appreciated. The relation Education sustains to the general prosperity of a denomination is becoming better understood



by all christians. They are learning important practical lessons from this world and false religionists. Men of the world, in the accomplishment of a good or bad end, select and train the young for the purpose. The Romanists and other errorists establish schools and colleges for the training of the youth under the eye of their peculiar teachers. Their strongest holds upon the community, and their greatest prosperity is attributable more to this than any other one cause.

Those evangelical denominations who have made the most praise-worthy efforts to promote education, have reaped the rich reward of their toil in denominational influence and prosperity.

There are two features of education now claiming the attention of many of the wise and benevolent. 1. Denominational Education. 2. Religious Education. Not a few, every pious denomination, believe that our colleges and high schools, in order to secure the greatest degree of success, should be under the control of distinctive denominations. Guided by these considerations, each denomination has either established or is making efforts to establish their separate Colleges in the several States. In some instances where State Institutions have failed, as State Colleges, these same institutions have fallen into the hands of some religious denominations, and revived and prospered. The reasons are obvious. While the friends and managers of a denominational college feel all the interest in the promotion of general education that the friends of a State Institution do, they have the additional motives of introducing religious instruction, and the influence such institutions give to the denomination having them in control.

It is the settled opinion of many of our wisest and purest statesmen, as well as of christians, that religious truth should be inculcated along with secular knowledge, that this education should be imparted by sincerely pious teachers; and that this end cannot be successfully attained without denominational colleges and schools.

While all admit that science and literature are not sectarian, yet it is questionable whether their possession, independent of religious training, is a blessing to their possessor, or to any community.

Your committee regard these points defensible and can be supported by the highest authority, but neither time nor space will admit of further remark upon them.

A few remarks relative to our denominational schools located in the bounds of this Association will close this Report.

The Judson Female Institute, under the superintendence of the Rev. M. P. Jewett is prospering to a degree far exceeding any preceding year. At the close of the 3d week of the present session, they had 140 pupils. From present prospects it is expected there will be 200 pupils before the session closes. The Board of Trustees have found it necessary to enlarge the present building. Steps are now being taken to accomplish it.

Howard College has just closed its second week with about 100 students—a much larger number than has ever entered before at this period of the session.

The facilities for acquiring a thorough education are such as to render the College worthy of the patronage of the denomination.

All young men preparing for the ministry receive tuition in both the Literary and Theological departments without charge.

Your committee call attention to the plan of scholarships adopted by the Board of Trustees of the College, as a policy worthy of general adoption. By the payment of \$100 the contributor secures a single scholarship; that is the tuition of one pupil for four years. The payment of \$500 secures a permanent scholarship; that is the tuition of one pupil as long as the College exists. The permanent scholarships are transferable. Any minister by the payment of \$250 secures a permanent scholarship; and any church by the payment of \$250 secures a permanent scholarship. By this means the contributors accomplish two good ends; 1st, the permanent endowment of the Institution; 2d, they secure their tuition cheaper than they otherwise could. If they have not children of their own to educate, they can select any they choose to send—and thus aid the poor who are not able to educate themselves.

All which is respectfully submitted,

C. C. HUCKABEE, Chairman.

[F]

## Report on the Bible Cause.

Your Committee on the Bible Cause submit the following Report:

They regret that the non-attendance of the Chairman appointed at your last session, and his failure to send up a report to this meeting, places your committee just raised, under the necessity of making up their report in the absence of statistics and documentary facts, and consequently they offer a few thoughts on the general subject.

They are persuaded that the year has in no respect presented the whole subject in a less interesting attitude than the few preceding ones. On the contrary, as the enterprises of the age are pushing their researches and making their explorations in our own as well as foreign countries and returning laden with new facts in relation to the public moral and religious condition of the various fields, the necessities of the world for the word of God appear more pressing. All experience plainly shews that the Bible is the great light which alone can, under God, guide man safely in the paths of civilisation, virtue and true religion.

The Bible Cause, both domestic and foreign, should then be regarded by us a cherished object. Upon us devolve peculiar obligations to spread it to the full extent of our ability amongst our own people and the nations of the earth. Whilst your committee cannot speak with certainty of the extent of destitution in our own borders and the Southern States generally, they feel fully justified in saying that much remains to be done. Much is required at our hands forthwith; our contributions need to be greatly increased to meet the pressing demands. All of which is respectfully submitted.

W. NUNNELEE, Chairman.

[G]

## Report on Domestic Missions.

The Committee charged with the subject of Domestic Missions, ask leave to submit the following Report:

During the last few years this body has not employed a missionary within its limits, deeming every portion of the field too well supplied with pastors to justify the employment of a missionary. Of the correctness of this view of the case, your committee have not the means of judging. We would take the liberty to suggest to the Association the propriety of making renewed examination in this field. What was true a few years ago in regard to this matter, may not be now. Neighborhoods which were then well supplied with the ministry, may have been, by removals or otherwise, rendered quite destitute.

It must be evident to all observers, that there is a great decrease of ministers in our Association. A number of our most able, zealous and efficient brethren have sought fields in the broad and inviting West. Their places have not been supplied. We need more devout prayer to Almighty God that he would raise up laborers and send into the field; for the harvest is great and the laborers few.

Your committee deem it in place to allude briefly to the general operations of the Board of Domestic Missions of the Southern Baptist Convention. From their last Annual Report, we learn that during the last year they have employed 50 missionaries. They have supplied 125 stations, delivered 4,150 discourses, baptised 450 converts, received 300 by letter, made 5,000 religious visits to families, traveled 43,000 miles in the performance of their labors. Churches have been constituted, meeting-houses built, ministers and deacons ordained, temperance societies and Sabbath Schools organised, Bibles, tracts and reli-

gious books distributed, and feeble churches have been sustained and raised to a condition of self-support. Their report furnishes sufficient evidence of good done to excite both the gratitude and encouragement of the friends of missions.

Much might be said in regard to the importance of Domestic Missions. Your committee, however, deem it necessary to make only the following suggestions :

1. The field is large—embracing all the slaveholding portion of our great confederacy. Its population is some ten millions, about three millions of which are slaves, who must be supplied with means of grace by those living within the field.

2. There is great destitution in this field. Not more than one half the population are adequately supplied with the gospel. In some sections one minister supplies a territory from fifty to one hundred miles square. Indeed, in some portions of the new States of the West, not even one minister is found within several adjoining counties.

3. The gospel alone can save this people.

4. This gospel must be sent to them by those who have the ability, and know how to appreciate its value.

5. We need more prayer for an increase of the ministry.

6. We need more pious consecration to the cause of Christ on the part of both ministers and private members, that we may all feel that we are not our own, but that we are bought with the price of the precious blood of Christ, and that all we possess belongs to him.

Your committee recommend the following resolutions :

1. That this report be read to the churches by their several pastors, or other suitable persons, accompanied with judicious explanatory remarks.

2. That a contribution be solicited, for this object, from each member of the church.

3. That the churches adopt the card plan or committee plan, unless they have some other more efficient, for all the benevolent operations the churches support.

4. That we recommend the churches to make effort to introduce the "Home and Foreign Journal" into every family.

Whereas, our Lord and Master has graciously set up his kingdom in the world, and given to it all the officers, laws and ordinances needful for its perfection and the accomplishment of the great ends of its organisation: And whereas he has instituted the preaching of the gospel by men of like passions with ourselves, as the grand instrumentality in the salvation of sinners and the building up of the church in the faith and hope of the gospel: And whereas, the supply of the ministry to the wants of the churches and the world is notoriously inadequate; and so far as known to us, the disproportion is increasing in our Association, State and elsewhere. Therefore,

*Resolved*, That this Association do regard it as a solemn duty to spend an hour of this session in Committee of the Whole on the state of the churches and the ministry, and especially to pray the Lord of the harvest that he would send forth laborers into his harvest.

*And be it further Resolved*, That we do affectionately recommend to all the Churches of this Association to set apart and observe a day of fasting and prayer upon these subjects.

[H]

## S. B. P. Society.

The Committee on the Southern Baptist Publication Society respectfully report:

They have great pleasure in being able to state that this institution continues to increase in the confidence and affections of the Southern Baptists, and is gaining strength and enlarging its operations.

From the Fourth Annual Report of the Society's proceedings held in June last, it appears that the cash receipts from all sources was near \$22,000, about one half of which was for sales of books by the depository agents in Charleston. It has issued nine publications, several of which have gone through a second edition, and one was passing through a third, beside three other works in press. That they have met the views of our brethren, and possess solid merits, the great demand for them is strong evidence. All these works are the productions of Southern pens.

Alabama has taken a prominent stand in favor of this enterprise, both in the extent of her approval, and contributions. She has now four Colporteurs under commission from the Society, actively operating in the Bethel, Bethlehem, Cahaba and Tuscaloosa Associations. It is also understood that some four or five Associations in the eastern part of our State have taken action during their recent sessions in relation to colporteurs in their several bounds.

Your committee would affectionately call the attention of your body to this department of our denominational interests, in the full persuasion that it claims at your hands a united and liberal support, far beyond what it has yet received.

All of which is most respectfully submitted.

C. C. HUCKABEE, Chairman.

[I]

## Report on Indian Missions.

The Committee on Indian Missions respectfully Report, that—In looking into the scheme of recovering mercy, as developed in the Gospel of the Son of God, one great and cardinal truth stands forth as undeniable, viz: that the Gospel is designed by its glorious author as a system adapted to man the sinner, as such, without reference to era, degree of civilization, or any other of those mere incidental relations which modify other agencies, designed to operate upon the human subject.

God looked down from Heaven and saw the earth suffering under the blight and curse of sin, and "God so loved the world that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life."

Whether it be among the frozen regions of Greenland, in the sea-girt islands of the Pacific, among the black idolators of Central Africa, or among the Red men of the forests of our own land, to man the sinner, "the Gospel is the power of salvation to every one that believeth."

In reviewing the results of labors which have been dispensed among the Indians, we find abundant occasion to exclaim, in the fullness of grateful hearts, "What hath God wrought." In the face of that oft repeated boast of their's, "that they could make an Indian of a white man, but the whites could never make a white man of one of them," we thank God that through the influence of the Gospel, they not only are becoming like us, in the possession of the blessings and comforts of civilized life, but many of them are brought into covenant relation with God, and are becoming numbered among those who through faith and patience are inheriting the promises.

Did the limits of this report admit, it would afford your committee much



pleasure to review, at least, the prominent points in the history of our operations among the various tribes. To those interested (and all should be) your committee would recommend the reading of the *INDIAN ADVOCATE*, a paper which, for the small sum of twenty-five cents a year, will convey to your doors, a fund of valuable information upon this interesting subject. Your committee cannot however refrain from alluding to the fact, of recent occurrence, of the most interesting character of any that has transpired in latter times, viz: that General Chilly McIntosh, the governmental chief of the *CREEK NATION OF INDIANS*, a man of education and of extensive influence among his people, and a man who but a few years ago utterly forbade the propagation of the Gospel among his people, now himself actively preaches the faith which he once destroyed: and not only so, but his son is also associated with his father in the ministry of the Everlasting Gospel.

Your committee cannot refrain from the remark, that God seemed, in the calling of those beloved brethren to this great work, to rebuke the unbelief of his people in regard to the power of the Gospel, and its adaptation to to all the varied conditions of human society,—would take the most prominent and distinguished opposers and transform them into instruments for carrying on his own great work—the evangelising of the nations.

From a train of reflections like this, the next natural thought that can occur to the pious mind is, *If it can be done, THEN IT MUST BE DONE*; and your committee can conscientiously add, *IT OUGHT TO BE DONE BY US*.

We are the people who possess their lands; we occupy the graves of their forefathers; we have tended to create the circumstances that have forced them into the outskirts of civilization, among unprincipled men, often the very drift-wood of human society; we have thus aided to inflict upon them the heaviest evils, without the blessings of civilization, and to us belongs the high and responsible duty of sending them the Gospel.

In conclusion, your committee beg leave respectfully to recommend three measures which they regard as important:

1. That a copy of this Report be transmitted for publication in the *Indian Advocate*, that the Indian Mission Association may perceive that this body is not losing sight of the important interests of the red man.
2. That some brother be requested forthwith to act as agent for the *Indian Advocate*, and solicit subscriptions to that paper. Your committee regard this as the most effectual mode of rendering efficient their third and last proposition, which is as follows:
3. That this body earnestly recommend to all the churches, that contributions in behalf of the Indian Mission Association be taken annually, to be forwarded regularly with other funds to the meetings of this body. All of which is respectfully submitted,

JNO. R. HENDON, Chairman.

[K]

#### Report on Systematic Benevolence.

The Committee on Systematic Benevolence report: That in reviewing the history of what God has done for us as a denomination, from our first establishment in this country to the present time, there is occasion for devout gratitude to Him.

From a small, afflicted and dispersed people, "*every where spoken against*," we have (through riches of divine grace) arisen to a position which will compare favorably in point of numbers and influence, with that of any people in this or any other country.

If one will travel extensively among our churches, he cannot fail to be impressed with the amount of intelligence, piety and wealth, with which God has honored us as a people.

Connected with this sentiment of gratitude to God, there arises spontaneously in the mind an emotion of deep mortification in view of the very little comparatively that we have done to honor him and his blessed cause. On in-

stituting an inquiry into the causes of the remissness on our part, your committee have arrived at the conclusion that it is not so much due to a mean and parsimonious spirit, as to other causes which, in their judgment, sufficiently account for it. Among the causes alluded to as most productive of the evil in question, we mention, first, a want of general information in reference to the real wants and pressing necessities of a world lying in wickedness: secondly, an undue appreciation of the obligation of all God's people to take a part in the fulfilment of that yet unfulfilled command, "Go ye into all the world and preach the gospel to every creature:" and thirdly, and chief of all, the want of some well devised system for rendering the benevolence of the churches more effective. Respecting the first two causes referred to, your committee are of opinion, that did the pastors and prominent members of churches take suitable measures to communicate general information on these subjects by dissemination of tracts and other means of information; and especially did pastors lay before the churches their obligations to their Redeemer to fulfil "THE GREAT COMMISSION," a totally new era might be opened up in the history of our benevolent operations; and your committee venture to predict, that whenever the time shall arrive that the Church of God shall arouse herself to this great work,—"*For every one to do what he can,*" will be the watchword that will lead forth our hosts to victory.

If the infant churches of the Redeemer, with but twenty ministers and one hundred and twenty members went forth to the conquest of the world confident of success, what might not the almost fifty thousand Baptists of Alabama not attempt, with the same God and the same Bible on their side, and the same great and glorious cause to advocate.

To meet the deficiencies arising from the want of system, your committee beg leave to submit the following, which might be denominated a modification or improvement upon the card system now so successfully practised in many of our churches.

Let the clerk of each church where this system is to be practised, prepare at his convenience, one or more pages of the church's book, according to the table herewith presented, entering upon the left of each page the names of the members, male and female, with the names of such members of the congregation as may be ascertained to be favorable to the cause of the Redeemer.

NAMES OF CONTRIBUTORS.		Total.
		Tracts for Church.*
		Sunday School.
		Foreign Missions.
		Beneficiaries H. Col.
		Sou'n Bap. Pub. So.
		Bible.
		Gen. Dom. Missions.
		Associations' Mis'n.
		Pastor.
A — B —,		
C — D —,		

The book being thus arranged, let the pastor give notice that he will (in the early part of the year) deliver a sermon or lecture in which he will set forth the importance of these various departments of benevolent effort.

The discourse being delivered, the church assembled in conference, and it being understood by all parties that the system does not contemplate the compelling any one to give or not to give, the clerk may proceed to call the name of each member, who can then respond by signifying the amounts they feel disposed to subscribe to the various objects, to be paid at convenience before the next meeting of the Association,† or to be paid down by those who prefer.

In conclusion, your committee would respectfully call attention to the advantages of this system, a few of which are as follows:

1st. ITS SIMPLICITY. It can be put into operation with no trouble whatever to any but the pastor and the clerk, and very little to either of them. All that is requisite on the part of the members is, that they pay respectful attention to the discourse of the pastor, and under its influence do what they feel to be their duty to God and his blessed cause, whether it be little or much. Whilst this possesses every real advantage of the card system, it is freed from features that have by some been regarded as objectionable.

2d. ITS EFFICIENCY. It is equally adapted to the larger contributions of the more wealthy, and the small but not less acceptable offerings of those in humble circumstances. And in this, if your committee are not mistaken, they see one of the most important advantages; and this idea will appear, when we remark, that the aggregate of these small contributions (much of which is lost to the cause of the Redeemer by the present want of system) would exceed the large contributions of the wealthy. Those who are able to contribute largely are not wanting in opportunities to do so, but to those who would be gratified to contribute a few dimes, the present arrangement affords no suitable mode. And thus, as before remarked, not only are these amounts lost to the cause of benevolence, but they themselves are deprived of the opportunity of thus cultivating the better feelings of the heart.

Should any object—and there are those who object to all systems of benevolence—it would be well for such to reflect, that although they may not be disposed to aid the cause of the BLESSED REDEEMER, who hath bought them with his precious blood, there are those to whom, to be deprived of a privilege like this, would be a privation indeed.‡

Whether or not this system will meet with general favor, your committee is unable to say, but they sincerely believe that brethren will study long and diligently before they will devise one so efficient, and yet involving so little outlay of time and labor to all parties.

C. F. STURGIS, Chairman.

\* By tracts for the use of the church is meant such publications as brethren feel disposed to circulate among themselves as bear upon the missionary work, and other kindred subjects.

† In order to the perfection of this plan, it would be advisable that brethren contributing to any of these objects of benevolence through the intervention of agents or otherwise, report the same to the clerk of the church, that it might appear in its appropriate place. It might furthermore be made the duty of the clerk to report to the Association a statement of the contributions to benevolent objects, in the form of a financial report, that that body may thereby be enabled to ascertain the amounts contributed by all the churches to these various objects.

‡ For any brother to embarrass the action of his church, by objecting to their doing as they desire, would be a plain infringement of the liberty of the churches. All that a brother might rightly do in such a case is, to request that his name be omitted from the list, which the church ought cheerfully to grant.

[L]

## Report of Financial Committee.

Received for Minutes,.....	\$51 00	
“ Associational purposes,.....	40 25	
“ Bible Cause,.....	45 20	
“ Indian Missions,.....	42 05	
“ Domestic “ .....	111 02	
“ Foreign “ .....	81 62	
“ African “ .....	1 70	
“ Burmah “ .....	1 00	
“ China “ .....	5 00	
“ Beneficiaries of Howard College,.....	112 95	
“ Southern Publication Society,.....	50 00	—\$541 79
Paid Rev. G. B. Davis, by Pisgah,.....	\$17 80	
“ “ “ “ Fellowship, .....	12 50	
Am't due and unpaid by subscription, .....	30 00	
“ Cash paid over to Treasurer, .....	481 49	———\$541 79

All of which is respectfully submitted by your committee,

W. M. PLEASANT, Chairman.

NOTE.—The unpaid subscription amount above alluded to is for the benefit of the Beneficiaries of Howard College.

## WM. N. WYATT, Treasurer of the Cahaba Association.

Dr. 1850, Oct. 20, To am't rec'd of Financial committee for sun- }		
dry purposes, .....		\$455 25
To balance,.....		1 25
		<u>\$456 50</u>
Cr. 1850, By am't paid for printing Minutes, .....	\$52 00	
“ “ “ Clerk,.....	20 00	
“ “ “ E. A. Blunt, Treas. Bible Society,.....	60 00	
“ “ “ Foreign Bible Cause, to State Con. \$63 55 }		
“ “ “ Domestic “ “ “ “ 75 75 }	139 30	
Nov. 5, “ “ “ Indian Mission.....	120 35	
“ “ “ African “ .....	9 50	
“ “ “ Beneficiary Howard College, (Bro. Howard)	55 35	
		<u>\$456 50</u>
By balance,.....	\$1 25	



# THE BAPTIST CONFESSION OF FAITH,

AS ADOPTED BY THE

CAHABA ASSOCIATION.

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1. *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired; and is a perfect treasure of heavenly instruction; that it has God for its author; salvation for its end; and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. *Of the True God.*—That there is one, and only one true and living God, whose name is Jehovah, the maker and supreme ruler of heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. *Of the Fall of Man.*—That man was created in a state of holiness under the law of his maker, but by voluntary transgression fell from that holy and happy state; in consequence of which, all mankind are now sinners, not by constraint but choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions; and therefore under just condemnation to eternal ruin, without defense or excuse.

4. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

5. *Of Justification.*—That the great gospel blessing which Christ of his fullness bestows on such as believe in him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every blessing for time and eternity.

6. *Of the Freeness of Salvation.*—That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

7. *Of Grace in Regeneration.*—That in order to be saved, we must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

8. *Of God's Purpose of Grace.*—That election is the gracious purpose of God, according to which he originates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it is ascertained by its effect in all who believe the gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. *Of the Perseverance of Saints.*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God, through faith unto salvation.

10. *Harmony of the Law and Gospel.*—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen man to fulfill its precepts, arises entirely from their love of sin, to deliver them from which, and to restore them through a mediator to unfeigned obedience to the

holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

11. *Of a Gospel Church.*—That a visible Church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances Christ, governed by his laws, and exercising the gifts, rights, and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

12. *Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit, to shew forth in a solemn and beautiful emblem our faith in a crucified, buried and risen Savior, with its purifying power; that it is pre-requisite to the privileges of a Church relation, and to the Lord's Supper, in which the members of the Church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

13. *Of the Christian Sabbath.*—That the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.

14. *Of Civil Government.*—That civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the prince of the kings of the earth.

15. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem, while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

16. *Of the World to Come.*—That the end of this world is approaching, and that at the last day, Christ will descend from heaven and raise the dead from their graves to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of man in heaven or hell, on principles of righteousness.

## Correspondence received.

<i>Associations.</i>	<i>Documents.</i>	<i>Messengers.</i>	<i>Moderators.</i>	<i>Clerks.</i>
Tuscaloosa,	Letter and minutes,	Elder J. P. Thompson,	Elder R. Dodson,	M. D. J. Shade.
Bethel,	Letter and minutes,	Elder John Talbert,	Elder J. Williams,	A. A. Connella.
Alabama,	Letter and minutes,	" " "	Elder David Lee,	A. T. M. Handy.
Mulberry,	Minutes,	J. G. Pearson.		
Autauga,	Minutes.			

## RETURNED.

<i>Associations.</i>	<i>Documents.</i>	<i>Messengers.</i>
Tuscaloosa, . . . . .	Letter and Minutes, . . . . .	Elder John Sansing.
Bethel, . . . . .	Letter and Minutes, . . . . .	Elder Russel Holman.
Alabama, . . . . .	Letter and Minutes, . . . . .	Elder J. H. DeVotie.
Mulberry, . . . . .	Letter and Minutes, . . . . .	Elder C. J. Cruse, H. P. Griffin.
Union, . . . . .	Letter and Minutes, . . . . .	Breth. S. S. Latimer, R. Y. Wood.
Columbus, . . . . .	Letter and Minutes, . . . . .	Elder John Sansing.
Bethlehem, . . . . .	Letter and Minutes, . . . . .	Bro. James Crawford.
Autauga, . . . . .	Letter and Minutes, . . . . .	Elders H. P. Griffin, Jabez Brassell, and George Hopper.
Pine Barren, . . . . .	Letter and Minutes, . . . . .	Elders John Dennis, John S. Ford, and Breth. W. Nunnally, Jacob Kinard.

☞ Since the printing of the first part of these Minutes, the Clerk has forwarded to the printer, the following from the St. Francis Baptist Church, Mobile, viz :

" Received by letter 14, Restored 1, Dismissed by letter 5, Excluded 4, Died 1, Baptised 1—Total 150. For printing minutes, \$5; for Missionary purposes \$12 50."



# STATISTICS OF THE CHURCHES OF THE CAHABA ASSOCIATION

CHURCHES.	COUNTIES.	PASTORAL SUPPLY.	Rec'd by Baptism.	Rec'd by Letter.	Dis. by Letter.	Excommunicated.	Restored.	Deceased.	Total Fellowship.	Minute Fund.	Association Fund.	Total Fund.	African Missions.
Bethel.....	Bibb.....	Elder Jas. W. McCullough, .....	4	5	3	1	1	1	43	\$1 00	\$ 50	\$1 50	.....
Pisgah.....	Perry.....	Elder Wm. L. Johnston, .....	19	1	2	1	1	1	161	3 00	2 00	5 00	.....
Hepzaba.....	Bibb.....	Elder H. P. Griffin, .....	13	3	5	1	1	1	19	1 00	1 00	2 00	.....
Mt. Zion.....	Perry.....	Elder C. J. Crews, .....	19	3	5	1	1	1	60	1 00	1 00	2 00	.....
Pilgrims Rest.....	Perry.....	Elder W. Wilkes, .....	11	5	10	2	2	2	107	1 50	1 00	2 50	.....
Oakmulgey.....	Perry.....	Elder Rufus Madison, .....	5	5	10	2	2	2	208	2 00	1 00	3 00	.....
Pine Flat.....	Perry.....	Elder Wm. L. Cochran, .....	13	3	11	2	2	2	57	1 00	2 00	3 00	.....
Shilo.....	Perry.....	Elder H. Talbird, .....	5	2	3	1	1	1	152	2 00	2 00	4 00	.....
Providence.....	Perry.....	Elder S. E. Freeman, .....	27	3	1	1	1	1	211	2 00	3 00	5 00	.....
Concord.....	Perry.....	Elder W. H. McIntosh, .....	57	22	22	2	2	3	165	2 50	1 00	3 50	.....
Sloam.....	Perry.....	Elder Rufus F. Madison, .....	3	3	3	1	1	1	715	4 00	6 00	10 00	.....
Mt. Edou.....	Perry.....	.....	.....	.....	.....	.....	.....	.....	30	1 00	1 00	2 00	.....
Cahaba.....	Dallas.....	.....	.....	.....	.....	.....	.....	.....	26	.....	.....	2 00	.....
Selma.....	Dallas.....	Elder A. G. McGraw, .....	35	15	10	.....	6	278	3 00	2 00	5 00	.....	.....
Fellowship.....	Perry.....	Elder H. P. Griffin, .....	12	4	2	1	4	85	1 50	1 50	3 00	.....	.....
Fellowship, Br. Creek.....	Perry.....	Elder John S. Ford, .....	.....	.....	9	.....	.....	187	3 00	1 00	4 00	.....	.....
Sardis.....	Perry.....	Elder James Tubb, .....	17	6	2	3	.....	70	2 00	1 00	3 00	.....	.....
Mt. Pleasant.....	Perry.....	Elder John S. Ford, .....	17	2	6	.....	.....	91	2 00	1 00	3 00	.....	.....
Hopewell.....	Perry.....	Elder S. R. Freeman, .....	16	7	7	.....	3	205	2 00	50	2 50	.....	.....
Uniontown.....	Perry.....	Elder L. L. Fox, .....	28	3	14	5	4	306	2 50	.....	2 50	.....	.....
Antioch.....	Perry.....	Elder C. J. Crews, .....	13	6	3	.....	1	69	1 00	1 00	2 00	.....	.....
Newbern.....	Greene.....	Elder R. Holman, .....	14	1	3	2	1	193	2 00	2 00	4 00	.....	.....
Mt. Pleasant.....	Tascaloosa.....	Elder J. E. Sumner, .....	8	7	2	.....	.....	90	1 50	1 50	3 00	.....	.....
Bethsaida.....	Greene.....	Elder J. E. Sumner, .....	12	2	10	1	1	43	1 00	1 00	2 00	.....	.....
New Hope.....	Perry.....	Elder J. E. Sumner, .....	11	3	3	1	1	63	1 00	.....	1 00	.....	.....
Macdonia.....	Greene.....	Elder J. E. Sumner, .....	11	3	3	1	1	23	1 00	.....	1 00	.....	.....
Liberty.....	Dallas.....	Elder John Dennis, .....	3	3	3	1	1	124	1 50	1 50	3 00	.....	.....
Friendship.....	Perry.....	Elder Jabez F. Brassel, .....	1	6	3	.....	.....	31	1 00	50	1 50	.....	.....
Salem.....	Greene.....	Elder W. S. Barton, .....	123	7	21	1	2	648	1 00	.....	1 00	.....	.....
Union.....	Perry.....	Elder C. J. Crews, .....	.....	2	6	1	1	50	1 00	1 00	2 00	.....	.....
African Bap. Church.....	Mobile.....	* not represented, .....	.....	.....	.....	.....	.....	387	.....	.....	.....	.....	.....
Mt. Hebron.....	Greene.....	* not represented, .....	.....	.....	.....	.....	.....	48	.....	.....	.....	.....	.....
TOTAL.....	.....	.....	470	124	178	24	42	4943	52 00	36 00	88 00	.....	.....

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### Ministers Names and Post Office Address:

J. E. SUMNERS,	Havana.	THOMAS CHILTON,	Greensboro'.
A. G. McCRAW,	Selma.	T. G. KEEN,	Mobile.
C. M. BREAKER,	Selma.	R. GRAHAM,	Marion.
JOHN DENNIS,	Orrville,	C. F. STURGIS,	Greensboro'.
R. M. THOMAS,	Orrville.	JOHN S. FORD,	Marion.
JOHN SANSING,	Perryville.	DAVID LLOYD,	Selma.
NOAH HAGGARD,	Montevallo.	R. HOLMAN,	Marion.
JOHN J. HAGGARD,	Montevallo.	T. F. CURTIS,	Marion.
C. J. CREWS,	Marion.	A. W. CHAMBLISS,	Marion.
H. P. GRIFFIN,	Centreville.	M. P. JEWETT,	Marion.
JAMES TUBB,	Marion.	J. H. DeVOTIE,	Marion.
ALEXANDER COKER,	Marion.		

### Licensed Ministers.

JAMES S. ABBOTT,	Marion.	JABEZ. BASSEL,	Perryville.
A. J. SEALE,	Marion.	HENRY KERBO,	Montevallo.

## SOUTH WESTERN BAPTIST,

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